



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

TWO NOTES ON THE "SONG OF DEBORAH."

I. THE great difficulty presented by the words in the Exordium to the "Song of Deborah" בפרע פרעיות בישראל (Judges v. 2) is well known. The new translation of the "Song" given in the recent commentary of Dr. G. F. Moore represents the first two of the words I have quoted by asterisks. The author does not appear to have been able either to give a rendering of his own which he could regard as satisfactory, or to make with any confidence a selection among the various renderings which have been proposed. It should be borne in mind that the chronology of the Exodus and of the Period of the Judges is exceedingly obscure. No date can be fixed for the struggle to which the "Song of Deborah" relates. The "Song" is confessedly very ancient. This being so, I would venture, in the light of recent archaeological discoveries, to suggest, with all diffidence and reserve, that the true rendering of the words may possibly be, "When the Pharaohs were lords over Israel." With reference to such a translation account should be taken of the rendering in the Greek, ἐν τῷ ἀρξασθαι ἀρχηγὸς ἐν Ἰσραήλ, a rendering of which it has been justly said that it connected פרעיות with the title of the Egyptian kings, or regarded the word as alluding to this title. The verb in בפרע may be looked upon as a denominative form derived either from פרע (cf. פוט־פרע, Gen. xli. 45; xlii. 20) or פרעה. If the rendering which I have suggested is to be adopted, clearly the rule of the Pharaohs alluded to could not have been severe and harsh. The supposition of a harsh and severe rule would be inconsistent with the willingness spoken of in the second member of the verse. The government must have been such as to be consistent with a good measure of liberty. Certainly we may infer from the Tel el-Amarna tablets that the Pharaohs to whom these tablets refer governed their Palestinian subjects with much laxity. And if the *Chabiri* mentioned in these tablets, and against whom Egyptian aid was implored, were "confederates," we cannot overlook the fact that it was a confederacy which attacked Jabin and Sisera. That the *Chabiri* were Hebrews is a view which has been previously suggested¹. What lodgment the

¹ And in relation to this matter attention has been called to the close juxtaposition of Heber (Chaber) and Malchiel in Gen. xlii. 17. Malchiel (a pure Hebrew name) was, according to the Tel el-Amarna tablets, the name of a leader of the *Chabiri*.

Chabiri had obtained in Palestine cannot be inferred from the tablets just mentioned. But Prof. Petrie's important discovery of the triumphal inscription of Menepthah points to the Israelites as already a Canaanitish people in the time of that Pharaoh. Taking into account the context no other inference can be reasonably drawn. Maspero, in his *Struggle of the Nations* (Eng. Tr., p. 444), suggests that possibly the Israelites mentioned in the inscription may have been "a tribe still dwelling among the mountains of Canaan, while the greater part of the race had emigrated to the banks of the Nile." But whether this be so or not, it is exceedingly probable that prevailing views with regard to the early history of Israel will have to be revised.

II. I may add a word on the fourth verse, in which Yahweh is represented as going forth from Seir, and marching from Edom to the assistance of his people. Scholars of repute have inferred from this and from such passages as Deut. xxxiii. 2; Hab. iii. 3, that the name, or even the cult, of Yahweh is to be referred to Northern Arabia. I am unable to accept this view. That high mountains, and, for the Palestinians, those of the Sinaitic peninsula in particular, should be regarded as a link of connexion with heaven, and in a special sense the abode of Deity, presents no difficulty. Thus in Judges v. 4 Yahweh may be conceived of as coming forth from his place on Sinai and marching towards Palestine over the heights of Edom (cf. Mic. i. 3, 4). The Thessalian Olympus was regarded by the Greeks as the abode of their gods. It is from his palace on Olympus that Zeus makes an excursion to visit the blameless Aethiopians (*Il.* i. 423), and it is from the peaks of Olympus that Apollo, of the silver bow, comes down to ply his death-dealing arrows among the Greeks (*Il.* i. 44). Yet no one, I suppose, would, from such grounds, draw the inference that the Greeks derived either the names or the worship of Zeus and Apollo from the Thessalians or Macedonians. And the case seems to me, in good measure, the same, with the abode of Yahweh on Sinai. Of the theophanies to Moses it is not necessary that I should here speak.

THOMAS TYLER.